× for the time being. This transference is done by means of whispering & shaking of the Oraons believing it is real business. The power is handed from the real man & transferred to the substitute & on return from wood cutting is given back. Somebody tells the Oraons & they believe. That night the work is allotted to the various carpenters, always a mask of simulbals is used, & of very many different kinds of sirit. Next morning the carpenters come to the house & the work is begun. Masks of all varieties of sirit are made, whether (Bisu or Jan) has story of Jan or not, it is a graphic picture of the person. About noon food is brought & people come for the carpenters trial. For 2 days they work ①. The mask of simulbals is not painted, when cut down & the different colour of the under wood does the trick. After the 2 days of work all is ready, i.e. this is (2nd & 3rd) night, & everybody gathers. The mask of simulbals is hanging back of the fire, not worn by anybody & the Oraons are amazed at it. First the 9 dance, & the cut man Bhuiyans standing up with 2 supporters. 3 songs are sung, the first worded one of sirit mana (like an Et Bevada), 1 of sirit in Central up above, & 1 of his own sirit. Then ~~soon~~ everybody sings, & Men dance, a very busy business as 2 songs for each. Then the Oraons get their food & leave. Then the Bisu eat, & ampotan functions, thanking the people for the help

1033

(1) si/pal/ht alosut$_3$

(2) snit$_2$/nana

(3) Then the "ghosts" are hauled back from the corpse & return to their owners.

(4) sipaluskᵈ means an imitation, it is the copying by us down below of what the sint have done up above. Always we imitate the appearance of the heavenly people, i.e. the "wise man" "snuss & bals" is shown to us as being able to wave around his mouth, nose, eyes etc.

(4) yɛl/kɛtɛ/ɔm ɛl ɔm de sint

wards the corpse, & crooks 4 times on it. Then the wound closes itself, & first the little toes, then no 4, 3, move. At the earlier psbunsta, the man has been chosen to do so, whoever can wiggle his toes ③ This is due to the toad. Then he moves his fingers a little & sings, & because ③, a good suit of hair has given him life, & also the song. It is she who instructs the old hewolo, Also the song is ①, & everybody has gets a dance out of it, the antlers the 2 women, etc. ④ is the power that comes to the hairs, their own particular power from their suits. The man is half at hewolo he has had power from 2 women. Then everybody gets the song. The sick man does not exactly dance, but he goes around a little on a stick held by helpers, as if he were very ill. Then everybody goes out — it is now past dawn. About 2:00 P.M. the elk calls the people to the house, & they sing a new sing, as if the stomachs were doing it, of what they are like above, how the suit are, how they cut the stomach & so forth. ④ This is really a pictured description of the business. Then the stomach-cutter stands up supported by a stick under his arms & the women dance. Then they eat. At the time of handing in the people, some have been kept for older sticks, a substitute being for (antelope), the power has, as it were, been transferred to him

understand what is to happen. He returns to his house & the carpenters roll up to prepare the yeixs & other goods needed for the affair. The highest yeix known to JP is ①, a toad, another is ②. For 4 days the carpenters work, & for 4 nights the bushi[illegible] come, & sing 1 song of the bunfe, & of what is about. During this time bukusiote[illegible] do not go out. On the 4th night all is ready. First the pasuts come in & sit down, then ~~when all is ready the ombhimsta are called in~~ ~~& false stomach of copper~~ & dog or seal is[illegible], & he goes round, anpottam stands up, gives the signal & two locks close the fire. Then the ombhimsta come in, & 2 men help them to their seats near the door. For 1 hour it is dark & no noise except the ~~to~~ yeixs & the beating together of (sex bolast). Meanwhile gum sticks are being got ready to. Last up is needed. Then a man with a big voice stands up & cries out ③, a half-cry, meaning, "It's too strong" This is done 4 times, then the fire is opened. Abotlas in the 2 back corners grow & the ~~pasuts~~ ombhimsta are sacred stuff. Then the man goes round carrying his bunfe, 4 times he does so & then lies down each of the fire. Then anpottam stands up & tells of yi's son, uses his father's name, to come & help. He does so & cuts the stomach over a pan of copper of guts, while a pump works the guts He stands in a hole with assistants hidden, a big hole. 2 assaults (1035a)

① matz q us
② q^{e} matz
③ ànàn aĭn ànànai·
④ yē'ĭ ut ⑤ sis·whumpàltăs
⑥

⑥ the man who has the name can call the (wolf)
from his huskasiusla

stand up & guard the door; waking any busuit who dares to sleep. Ab-out an hour the lad goes to see his work, & afterwards all the oushkuska go to see, 4 times, going round sunwise. The 2 women sing old songs, 1 sing to each. It is believed that sint pas entered him changed his countenance. Then the yēixs are given to the sick man. Various busuits look after the yēixs & when they dance the yēixs voice is heard, but seldom are they perceived. On this occasion they are. A man produces his hornoutsick & enters dragging it after him by a rope, concealed from the oushkuska. Both men & women give strong yēixs to the sick man, it does not matter how many there is much yēixing, of course the hidden is visible. Towards dawn it is time for the highest suit to come to bring life to the dead busuit. ④ is the hair who looks after it, ⑤ is almost identical word for ①, wherein lies the power. They hear the frog from afar, it comes closer, & finally it comes as, frogs be-

1037

Ikotla, then other Busuti perform, after hordes of them, but no masks. The last Isolo is the Busani. After the 30th, or first the Ombelumsha are fed, & then they are sent away. Then the 4 anipoltams stand up & talk, they go out & return, saying — "I hear sent from above, powerful but is about to come." The others agree with him, hearing in theory. Then the anipoltam goes to ①, & ~~tells~~ talks to him, & it is agreed that he shall perform to-morrow. The people do not know what business he is to do, all they know is that he is to perform. When everybody has gone away, 4 stalking dogs are told off to work the (an isolo). They perform twice during the night. Next day along in the afternoon the Isolo comes to him, & the talk goes round & announces to all & sundry that power has come to ①. All Busuti go to his house. Immediately after the Busani, ① stands up, the Isolo is heard, & the Ombelumsha flee. 4 times the Whistle sounds, ~~the women shout~~, & ① says to sent, "Please speak plainly, what you say I shall do". This 4 times after the women shout, ~~all~~ talk goes out & tells everybody, & including ①'s family. Everybody helps to carry conduct ① to ~~his house~~ all the houses, when inside he asks the ~~people~~ sent what they would like, pressuring to do it. Always the talk answers his call. Twice he goes around, & the 3rd time he runs, bearing a knife. Twice he does so & the pro-

1035

behind them, wearing an ugly mask. His job is to fuck & when blood comes from nose & organs & they die. He wears a bear skin with a stick under it. If he howls out & points at a g she dies. The g & all run to keep off. They are ST people, hence no one can prevail against them. Always (another wizard) explains.

1039.

① nu wh ɑ lst

② hʊ̀ wɛ ɹt

③ wa· ls ɹs

④ hòmɑfwɛɹ

⑤ ɑlkɛlàɹs

⑥ ɑnɛtɛɹs punuk' snals

⑦ spɛ̀ps ndo·ɪtz

⑧ Note. This story is Mrs Pollard's, going to John.

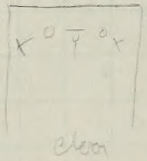
⑨ ɑnq' ptz

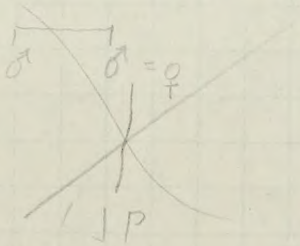
Owl on tree backs of mummies ✓
Bird comes to ~~it~~ call dead. ✓
Owl used dead man's name, soon ate ✓
2 8 + 2 9 saints. ✓
Black face directive that Jim's son said
time stone stream at him could not be.
The shrawbox answers. ✓
Time Jim's ears dead + beardy chief ✓
Whistle of dead ✓

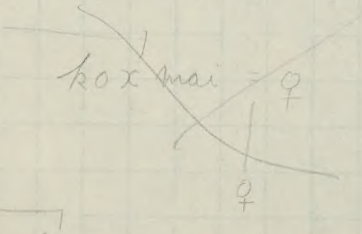
1946

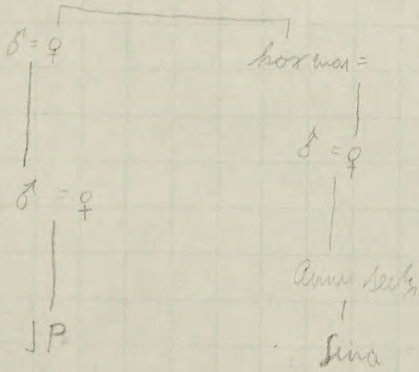
If a person summons 3 times he becomes summit statesmen. If a person chooses which of his people he wants to succeed him. The important person everywhere is he who has summoned most often. A son of a big lyi has the best chance, but can't altogether deliver the goods. The one who has most often summoned is able to stand up, to give advice etc. The people obey what the most powerful chief wants.

A person who has summoned once has no influence. When twice summoned he is (2), his influence begins to go up, but he remains seated on the seats at x. When 3 times summoned he is (3) & sits at o, & if (4) he becomes a summit lyi & sits at y.









FW = Stantimut

If a MBW is of own family she is Jshoon, if not Stantimut.

JP is Bo & Lina could marry

Reuben calls George Nelson entz
If direct address a sister is called by name
SJ sksom = MS1
" = FS1
M's cousin nonW nimow
F' " MorW "

smatJm' is used for relatives, when exact relationship lost. a smatJm' can marry inherit names.

JP could marry AS1 whom nimow or smatJm' to him.

It would be a good marriage for JP's + AS's children to marry.
JP F + AS M could not marry

MFOrFF = bubpl
MO " FM = bikn a
sisi = FB
FBW = standtmut, in more or less loose speech

MBW = SJ sksom
Mrs Pollard calls Susan's children entz
& Louise's = S1H or BW
Nt & Bow = S1H ~~of~~ Alice calls Frank Kelly.
same for reverse
mJx sis's = co-wife.
JA nùt tu sàmpigtèm = polyandry, sometimes

0.50/

1051

Waltzing is the marriage of immature girls